the Chaplain

JOURNAL FOR PROTESTANT CHAPLAINS

From Illusion to Reality —a Lenten Journey

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The World of Make-Believe in Contemporary Drama *by William R. Mueller*

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The Discipline of Renewal *by Kenneth W. Cary*

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Divine Foolishness and Human Learning *by Karl A. Olsson*

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Make Use of Laymen's Sunday! *by Robert W. Radcliffe*

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The World of Make-Believe in Contemporary Drama

HUMANKIND cannot bear very much reality." So speaks Thomas Becket in T. S. Eliot's *Murder in the Cathedral,* and so affirms a large body of contemporary literature, doubtlessly reflecting certain psychoanalytic, philosophic, and theological speculations of recent decades. The flight from reality is played in many variations: a person may be fearful of knowing his real self; he may be fearful of revealing that self to others; he may be fearful of facing his real world. Fearing to acknowledge or expose his real self, he clings to a role or assumes a mask not properly his; fearing to face the real world around him, he peers through self-adjusted spectacles which reflect the world as he would like it to be. In some cases, suspecting that self-knowledge might lead to insanity or suicide, he plays a game with himself, never shaving in front of a mirror and never undressing in his own presence; in others, having peered into the mirror with some horror, he never removes his beard before others or undresses in front of the window; in still others, he outfits his dwelling with translucent windows, not so much in fear that others will see in as that he will see out.

Each of these forms of deception carries its own peculiar problem. For a man may deny to himself the self that he is, but he cannot deny that he is *a* self; he may hide his real self from others, but he knows that he must present *some* self to them; he may shut his eyes to the real world, but he is forced to admit that there is *a* world. In a sense he rejects the creation, including his

By WILLIAM R. MUELLER
Associate Professor of English
Goucher College, Towson, Maryland

own creaturehood, and settles down to play God. Inasmuch as Jahweh botched the creation, man will re-create, and this time not out of nothing, but out of a diseased and frightened imagination. He will create the self which greets him in the privacy of his morning ablutions, the self which ventures forth preparing "a face to meet the faces that [it] meet[s]," and the selves which are the other faces.

THREE contemporary dramatists who have admirably presented man's misguided struggle to fashion his own world are Tennessee Williams, Arthur Miller, and T. S. Eliot. Each has presented the problem in his own way; and each has resolved the problem—or left it unresolved—in his own way.

The title of Mr. Williams' *The Glass Menagerie* is a metaphor for the make-believe world of the pathetic Laura Wingfield; indeed, each of the three main characters—Laura, her mother Amanda, and her brother Tom—fabricates his own make-believe world to escape from the sordid realities of a lonely urban existence. Amanda relives her presumably gay youth, those days when she attended "parties all over the Delta," that springtime when dogwood and jonquils were in bloom. Tom loses himself in the movies, where "Hollywood characters are supposed to have all the adventures for everybody in America." Laura lives with and for her victrola and the fragile, lovely figures of her glass menagerie. The gentleman caller, Jim O'Conner, affords the momentary hope of a breakthrough, of a person who can free the Wingfields from their heartbreaking isolation. Laura, formerly so distressed when Tom had broken some of her glass figures, does not cry out when Jim breaks her unicorn, as lonely and different in the world of animals as she is in the world of people, for she feels that she will no longer need the solace of the menagerie now that Jim has come into her life. But Jim departs as abruptly as he arrived; Tom leaves home as Amanda ironically accuses him ("You live in a dream; you manufacture illusions!"); and Laura, left with her victrola and her glass menagerie, blows out the candles, signaling the end of the play, symbolizing the end of her hopes, and marking her return to the bondage of make-believe.

Mr. Williams' *A Streetcar Named Desire* is the uneven struggle between Blanche Dubois and Stanley Kowalski, ending in Blanche's insanity. Stanley's victory lies in his power to lay bare Blanche's illusions so that she must finally see herself as she really is, must be seen by her beloved Mitch as she really is, and must see the world as it really is. The play's central theme, Blanche's vain attempt to play a make-believe role in a world of her own illusions, is dramatically underlined through skillful use of images and symbols of light and darkness. Blanche's survival depends on her ability to

keep away from the real world—"real" at least in terms of the play's own world—a universe ably represented by Stanley. It is with considerable artistry that Mr. Williams places the play's real world, images of light, and Stanley in juxtaposition to a make-believe world, images of darkness, and Blanche. On arrival at Elysian Fields, Blanche begs her sister Stella not to look at her in the merciless glare of the overhead light. She refuses ever to see Mitch, whom she hopes to marry, in the daylight. She treats with obsessive affection the colored paper lantern with which she encircles the naked light bulb in the Kowalski apartment; and when toward the end of the play Stanley brutally tears it off the bulb, Blanche "cries out as if the lantern was herself." It is clear from one of her terse exchanges with Mitch that light symbolizes for her that terrifying reality from which she seeks to shield herself: "I don't want realism. I want magic! Yes, yes, magic! I try to give that to people. I misrepresent things to them. I don't tell truth, I tell what *ought* to be truth. And if that is sinful, then let me be damned for it!—*Don't turn the light on!*" Stanley, a foil for Blanche throughout the play, seeks neither magic nor darkness—even though, on his wedding night, he snatched off one of Stella's slippers and rushed about the apartment smashing the light bulbs with it! Stanley, that "survivor of the stone age," is finally too much for Blanche, as his brutal and yet provoked rapacity destroys the last thread which holds her to a semblance of sanity. As the way out for Laura Wingfield was a living death with her partially shattered glass menagerie, the way out for Blanche Dubois is a mental institution. Mr. Williams' view of the human situation is a bleak one.

THE theme of self-deception plays a large part in Arthur Miller's *All My Sons*, postwar story of the Joe Keller family. Kate Keller, whose son Larry has long since been declared missing in action, persists in nourishing the deception that he will miraculously return; she bends all her forces toward preventing the marriage of her son Chris to Larry's former fiancée, Ann Deever, for such a marriage would be to Kate an acknowledgment of Larry's death. Chris, in turn, continually fends off his suspicion that his father was responsible for knowingly releasing some cracked cylinder heads from his factory to the Army Air Force, leading to the crash of twenty-one P-40's in Australia. The powerful denouement of the play disabuses all the characters of their illusions and leads Joe Keller to suicide. But Joe lives long enough to realize that not only Larry and Chris, love for whom and care for whose future prosperity had led him to maintain his war output (defective or not), were his sons, but that all young men for whose welfare he was responsible were his

sons. And one leaves the play with the impression that Kate and Chris are stronger through their experience, though grief-stricken by it.

Mr. Miller's *Death of a Salesman*, the tragedy of Willy Loman's self-deception, is in my judgment a superior play to the three already discussed. The play's effectiveness rests in great part on the dextrous use of flashbacks, presenting Willy's reminiscences and showing how he sought throughout his life to maintain his world of make-believe. The flashbacks for the most part recall the time of his son Biff's last year in high school, when Willy's dreams burned most ecstatically, only to be severely fractured when Biff found his father in a hotel room with a rather cheap and vulgar woman. Whereas Blanche Dubois had a fairly clear idea of the kind of twilight world in which she wanted to live, Willy has contradictory conceptions of his ideal world. One conception is that of a world whose key to success is popularity—witness the salesman who, at the age of eighty-four, had simply to pick up a phone to be assured of large orders from merchants in thirty-one states. In contradiction to this is the legend of Willy's brother and hero Ben—the man who walked into the jungle at seventeen and walked out a rich man four years later, the man who counsels Biff never to fight fair with a stranger, and the man whose philosophy of interpersonal relations is admirably summed up by Willy: "The world is an oyster, but you don't crack it open on a mattress!" However contradictory Willy's dream worlds may be, they affirm in common that the successful man, the person who sells the most lingerie or mines the most gold, is the happy man. And when Willy discovers that he can no longer possibly pretend that he is (or was) that man, when he knows that his life is a failure in his own eyes and in those of his beloved Biff, he turns to the comfort of suicide, with the happy thought that Biff will at least profit from his life insurance. But if *Death of a Salesman* is the tragedy of a man who, until the last moments of his life, never knew himself, it is also the story of another man, Biff, who found the courage earlier in life to acknowledge his true self: "The scum of the earth." During the last fifteen minutes or so of the play, Biff's repeated refrain about his father is some variation of "He never knew who he was." He tells his father what Willy always suspected about himself, that he was "never anything but a hard-working drummer who landed in the ash can," and he convinces his father that he nevertheless loves him as he is. Biff's brother Happy, on the other hand, never acknowledges the truth about the Lomans and belligerently upholds the Loman illusions through to the end of the play. The last words of Biff's mother Linda, "We're free," are ambiguous: literally they refer to freedom from the mortgage; figuratively they probably refer to

the new-found freedom which she shares with Biff, a freedom (now that Willy is gone) from having to cling to illusions. Mr. Miller's characters are not left in the abyss which engulfs those of Mr. Williams.

CERTAINLY no dramatist has been more concerned with the problems of deception and self-deception than T. S. Eliot. In each of his five plays the main protagonists move from the starting point of ignorance of self to self-knowledge. In *Murder in the Cathedral* Thomas Becket, Archbishop of Canterbury, is brought by the Fourth Tempter to a conviction of his hitherto unrecognized sin, the sin of seeking to make God his servant rather than surrendering himself to the service of God; and Thomas' victory over the Fourth Tempter is both his redemption from ignorance and sin and the indispensable prelude to a true martyrdom. His coming to know himself not only leads to his own salvation but also enables him to serve as a means to the redemption of the Chorus, those figures who represent the common man. For the Chorus, which early in the play had preferred "to pass unobserved," had eschewed any active participation in life, and had refused to bear witness to anything, are brought through the martyrdom of Thomas to a new sense of the meaning of their existence.

And so it goes in Mr. Eliot's other plays as well. *The Family Reunion* is the story of how Harry, Lord Monchensey, is freed from his neurotic vision of the Eumenides and is thus enabled to embark on a more fruitful life. He is pitted against his mother, Amy, who willfully seeks to blot out the memory of all past unpleasantnesses, to deny history. When Harry learns the wisdom of his Aunt Agatha's words, that "the future can only be built upon the real past," when he learns that the only way to be free from the domination of the powers of evil and suffering is to face them, endure them, and rise above them, then he, like Thomas Becket, is a redeemed man.

In *The Cocktail Party* Edward Chamberlayne and his wife, Lavinia, move toward self-knowledge as they move from the misery of their "I-it" relationship toward the joy of an "I-thou" relationship; and Celia Coplestone, who remained an enigma to herself so long as she remained in the London social world, found herself as a nurse in Kinkanja, where she met her death through crucifixion.

Each of the main characters of *The Confidential Clerk*—Colby Simpkins, Sir Claude Mulhammer, and Lady Elizabeth Mulhammer—has a fairly good understanding of himself, but each adopts a false role which he thinks will be most pleasing to others. The dramatic tension in the play centers on the problem of whether Colby will free himself from bondage to a false role. When Colby does so, giving up what promises to be a successful career

in the financial world in order to become an organist in a small church, we are to infer that he has found himself and is following his real calling.

In Mr. Eliot's most recent play, *The Elder Statesman*, Lord Claverton covers much the same ground traversed by the protagonists of the earlier plays. If Thomas Becket frees himself from a life of pretense by his victory over the Fourth Tempter; and Harry by his willingness to accept the unpleasant facts of his past and to build a new life upon it; and Edward and Lavinia Chamberlayne by an acceptance of each other as persons rather than objects; and Colby by insisting on pursuing his true calling against the desires of others; then Lord Claverton frees himself from a miserable make-believe life by confession, not to a priest, but to his family. As he tells his son (and here we are reminded of *The Family Reunion*), "Those who flee from their past will always lose the race." But once he tells of his not too creditable past and exposes himself to his son and daughter as the man he really is, he is able to say: "I've been freed from the self that pretends to be someone; and in becoming no one, I begin to live." All of Mr. Eliot's leading characters move from the damnation of deceit to the redemption of truth.

From such examples we can see that much contemporary drama reflects the philosophical or theological persuasion that man is a fearful creature, unwilling to acknowledge the truth about himself or his world. The weak will retreat farther and farther from reality until the divorce becomes complete; until the passion for illusion, frustrated and shattered by a glimpse of reality, leads to grievous isolation or insanity or suicide. The strong will come to terms with reality, even if the treaty calls for an admission that one is the scum of the earth or that one has deceived his family. And it should be noted also that every artist proceeds in his own way, and with his own distinctive craft and technique, to pronounce what he believes to be true about humankind. Mr. Williams is a silent artist; his art bears no footnotes or direction posts. If there is to be any moral commentary, if judgment is to be passed on the characters or the situation, it must come from the audience. Mr. Miller's statement is more complex, carrying at least a minimum of editorial comment; we may infer that Joe Keller and Willy Loman are both the wiser before their deaths and that Biff has won a major victory. Mr. Eliot's judgments about the good life are clearly reflected in his plays: man at his best hearkens to the role or the calling which is peculiarly his own, and his happiness or blessedness lies in his courage to seek out his vocation and follow it—in his courage to be himself. These dramatists tell us a great deal about what men are doing and thinking in the mid-

twentieth century, and they speak to the same problems with interesting variations of plot, dramatic technique, and judgment.

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Chaplains Welcome a Christmas Visit from the President of the National Council of Churches

Chaplains in the Pacific area extended many courtesies to the president of the National Council of Churches, Dr. Edwin T. **Dahlberg,** on his Christmas visit to the U.S. armed forces. Dr. Dahlberg was accompanied by Dr. Fred S. **Buschmeyer,** general director of the National Council's Washington office and a former chairman of The General Commission on Chaplains and Armed Forces Personnel.

In Hawaii, Dr. Dahlberg and Dr. Buschmeyer were escorted by the Force Chaplain, Capt. R. W. **Faulk,** USN. They had the pleasure of meeting the senior Air Force chaplain in the Pacific, Col. Stanley M. **Powers,** a Roman Catholic. Assisting in plans for the visit were Air Force Chaplain Robert M. **Rutan,** Army Chaplain Frank B. **Henry,** and Navy Chaplains J. W. **Kelly** and E. H. **Arendt.**

In Guam the chaplain escort was Cdr. G. Paul **Keller,** USN, who was assisted by Air Force Chaplain Leonard S. **Edmonds** and Army Chaplain William W. **Huntley.**

In Okinawa the chaplain escort was Lt. Col. Edward M. **Mize,** USA. Courtesies were extended by other senior chaplains on Okinawa—Air Force Chaplains George J. **Cameron** and Benjamin F. **Meacham** and Navy Chaplains Herman J. **Schnurr** and Charles L. **Arnold.**

In the Philippines the visitors were escorted by Cdr. Charles W. **Adams,** ChC, USN, who was assisted by Air Force Chaplain R. T. **Matheson.**

For the visit in Taiwan, the chaplain escort was Lt. Col. John E. **Batterson,** USA, assisted by Air Force Chaplains William F. **Fulton** and Walter A. **Griffen** and Navy Chaplain Donald F. **Kingsley,** Jr.

Continuing by air around the globe, Dr. Dahlberg and Dr. Buschmeyer made a post-Christmas visit to refugee centers in Hong Kong, Burma, India, Pakistan, Lebanon, and Jordan. They visited in Israel, also, and came home by way of Istanbul and Geneva.

In 1958, Dr. Dahlberg spent Christmas with U.S. armed forces in Spain and North Africa, and the previous year he toured bases in Alaska and the Aleutians.

by JAMES T. CLELAND
Dean of the Chapel
Duke University, Durham, N.C.

DOCTRINES OF MAN IN FICTION

HAVE YOU READ *The Ugly American,* by William J. Lederer and Eugene Burdick? If not, read it and weep for the U.S.A. in its blundering official misunderstanding of the peoples of the Orient. Then take a second look at the volume. Its interest is not only in its content but in the method used to proclaim the distressing news of our overseas diplomacy. I started to read *The Ugly American*—as I often do, naughty boy that I am—with the last chapter: "A Factual Epilogue." Here the authors discuss the truth behind and within their collection of short stories. They know the facts. Then why did they not write another *Inside Asia,* a detailed analysis of our bumbling foreign policy? Because, in that kind of volume, their worried, serious message would not reach so wide an audience. So instead, they used the device of the novel, the tell-me-a-story technique, to broadcast their bad tidings of little joy. They know how to write fiction, and the reader is as entranced with the characters, the settings, the succession of plots, and the arresting style as he is with the awful theme.

But it is not upon *The Ugly American* that we shall concentrate in this article. It was but the primer which made me realize anew the gripping and retentive power of a story as a medium of communication. Is it possible that fiction, especially novels about contemporary people, should be required reading for the minister? The Book Clubs are going to bless me for my answer: Yes.

Do you know Edmund Fuller's *Man in Modern Fiction,* a selection of essays on the present-day novel, concentrating on its anthropology? He states his thesis and then pinpoints it, from a wide range of current fictioneers, with a homicidal rapier dipped in risible ink. He sets forth three doctrines of man: man under God; humanistic Man; meaningless man. Fuller, as a happy Christian warrior, then joins battle,

in a polemically humorous vein, with those who deny the essential manhood of man, the responsible creature of a good Creator. A careful reading of *Man in Modern Fiction* makes us aware of the people around us, the kind of folk who make up the world and even infiltrate the church. This is grist for the homiletical and counseling mills. It is the raw, sometimes very raw, material with which we have to work. Deliberately I reread three novels, one for each of Fuller's categories, and I recommend such a perusal as an arm-chair class in anthropo-logy. I would sketch the different doctrines of man with you in the hope that you, too, will not ignore current fiction, an invaluable source of pertinent data for us who are supposed to preach the Word in the contemporary situation.

THE first volume, now in the Bantam series, was Roger Vailland's *The Law*, published in the U.S.A. in 1958 and already translated into fifteen languages. If you enjoy crisp, disciplined, astringent writing, *The Law* is for you, though its subject matter is ugly and brutal. The setting is a decadent seaport in the south of Italy, where a game is played which gives its name to the title and the plot of the book. It is the right of the *padrone* and his deputy, selected by lot from the six players, to slander and humiliate the others, whose part is to accept the insults "without sound or movement," buoyed up by the hope that tomorrow one of them may be the master. Then old scores may be paid off, cruel secrets laid bare, and revenge tasted. This right to insult and this duty to submit is more than a game; it is the way of life for the community. Here is a town where almost every man's hand is set against his neighbor: husband against wife; parent against child; employer against employee; police against citizen. It is a world of ambition, lust, cynicism, and suffering; worst of all, it is an accepted world. Moral anarchy is rampant; brutality of mind and body is perpetual. God is, for the most part, ignored. He does not count, except on the customary occasions, such as a funeral. The Christian view of man is not attacked; it is merely neglected. The anti-Christian view of man is not advocated; it is just described. This book is a candid camera snapshot, of artistic merit, picturing a community of practical atheists, without any invisible means of support, without any awareness of man's need for such support. Do we recognize the characters? Do we know the participants in the game? Do we understand a culture that awarded the volume a prize for excellence? Is this a mirror held up to nature, to part of nature, to an important part of nature?

THE second volume, not yet in a paperback, is Ernest Hemingway's *The Old Man and the Sea*, a Book-of-the-Month Club selection in 1952, a small classic in theme and

in presentation. It is a little saga of a man who is Man, admirable in victory and sublime in defeat, whose pride is shot through with humbleness. The whole book is taken up with a great fisherman and a great fish. It is an arresting and a fatiguing story, which can easily be read at a not-too-long sitting. But at its close the reader is exhausted, having fought the giant marlin, 18 feet long, for three days "too far out" at sea off Cuba.

The Old Man is a hazy Roman Catholic so far as nominal religion is concerned; but he is actually a generous Stoic in his world view. From heredity or environment he has learned how "to take it," with head bloodily unbowed. Here is a man who makes us glad that we are men. Here is a noble humanism: courage made gentle by sympathy; suffering ennobled by the absence of self-pity; humility which is a far cry from a shabby littleness. Old Santiago would be a good man to be alongside in a battle or in a brawl or in a storm. In this episode from his long life, he has dared much, too much. He has won magnificently, with sorrow for his noble enemy; he has lost against too many and too great odds, with acceptance and with dignity. He will go down to the sea again—to victory or to another defeat. This man lives without whimpering; he will die in the same way. I would rather fish with Santiago off Cuba than play the Law in Porto Manacore.

Does it reveal my lay ignorance if I posit that this type of humanistic man is not uncommon in the Armed Forces?

THE third book is one which I am now reading for the fifth time, John Buchan's *Mountain Meadow*, an out-of-print Bantam Book. Time and paper fail me to tell you what John Buchan, Lord Tweedsmuir, has meant to me. There was a man, a man under God. He was, in turn, student, barrister, businessman, soldier, statesman; he died, in harness, as Governor General of Canada. Throughout all these careers he was a writer of poetry, fiction, essays, history, and biography. He left two great books, more or less in galley proof, as he died: his autobiography, *Pilgrim's Way;* and a novel, *Mountain Meadow*, the story of how Sir Edward Leithen (who appears in several of Buchan's novels) "made his soul" after his physician gave him but a year to live. It is a well-told thriller of the search for a Canadian-American businessman lost in the wastes of northern Canada and restored to his family by Leithen, at the cost of his own life. It abounds with vivid scenic descriptions, cameos of character sketches, wise sayings gleaned from the ages or brought to birth by reflection on 20th-century man. But it is the making of Sir Edward Leithen's soul which keeps drawing me back to this book. The late Sir Walter Elliott, M.P., wrote about it:

(*Continued on page 24*)

CHAPLAINS' QUERIES

A Chaplain-to-Chaplain Department

conducted by

GLENN J. WITHERSPOON

QUERY: *Can the General Commission help me secure a civilian clergyman to conduct a Protestant Preaching Mission or Religious Emphasis Week on my installation?*

YES, the Department of Chaplaincy Services of The General Commission on Chaplains and Armed Forces Personnel can help the Protestant Chaplain Section of any Zone of Interior installation secure a well-qualified civilian clergyman to conduct either a Protestant Preaching Mission or a Religious Emphasis Week program.

Each denominational member agency of the Commission has selected its most able clergymen especially qualified to conduct Protestant Preaching Missions or Religious Emphasis Week activities on any ZI installation.

These denominational member agencies have recommended clergymen from each state of the Union except Alaska and Hawaii. Therefore it is possible to obtain a missioner from within a radius of 500-600 miles of most installations.

If and when your installation needs a Protestant missioner, a request may be sent to: The Department of Chaplaincy Services, The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, NE, Washington 2, D.C. It is suggested that your request be sent as early as possible to assure the availability of the desired clergyman. If possible, the request should contain the approximate date of the mission and the denomination of the clergyman desired.

Immediately following the receipt of a request to recommend a missioner, we will send you the name and address of a clergyman not too distant from your installation. You may then contact the clergyman, advising him that, since he has been recommended by his denomination, you are extending to him an invitation to participate in your Protestant Preaching Mission and/or Religious Emphasis Week activities.

The Discipline of Renewal
An Easter Sermon

THE glory of Easter is the glory of renewal. At this season the world of nature is ablaze with this message. The sun finds new strength in its rays and bathes the earth in a brighter radiance. Every blade and bush, every tree and flower, bursts forth with exuberant vitality. Verdant and colorful evidence of the land's restoration is all around us. The birds and beasts, small furry creatures and insects, are bringing forth their young, bestowing the gift of life and replenishing their kind. All levels of life are being invaded by upsurging, vigorous forces.

We respond to this joyously. With the lengthening days and the brighter cast of nature, our spirits rise. We have woven into our Easter folkways symbols that speak of renewal. This is the time for new clothes, as if we would match the refurbishing of nature. Sunrise services seem peculiarly appropriate. The bunny and the lamb and the baby chick have become closely identified with the festival. The traditional Easter egg has an obvious connection with the celebration of new life. The common customs surrounding the festival all have to do with a fresh start and with exalting the possibilities inherent in life.

Surely both nature and our folkways echo something of the authentic meaning of the resurrection of our Lord Jesus Christ. He was dead and is alive again, and so the parallel with winter and spring is a reasonably obvious one. With tremendous power he burst forth from the tomb, and so Easter eggs are appropriate symbols of the event. Easter does promise newness of life, and it does celebrate the vast

By KENNETH W. CARY
Rector, St. Matthew's Church
Pacific Palisades, California

possibilities for renewal which confront us. These rightfully belong to this crowning festival.

Yet the difficulty with equating the renewal of life through the resurrection of Christ with the annual round of nature is that it all looks too easy. The very symbols that we adopt to clarify the meaning of Easter tend to distort its meaning. The renewal of nature with each returning spring is automatic and certain. Not only do we have no real responsibility for it, but it actually is far beyond our control. All we have to do is to appreciate and enjoy the re-emergence of the earth's loveliness and vitality.

Easter is not concerned with the renewal of nature; it is, rather, concerned with the renewal of man —with the renewal of your life and mine. Here we are on much tougher ground. Nature takes care of itself pretty well. The vast acreage burned over by recent fires in the Malibu Mountains, for example, is already green, and the scars can now scarcely be traced. The healing of the hills is accomplished with amazing rapidity. Yet with you and me this is not so, and with the whole world of men it is not so. The burned-over places in our individual lives and in society stubbornly persist, and their ugliness blights our days. Any new life for us in realistic terms seems so remote and so impossible. We are haunted by the question of Nicodemus: "How can a man be born when he is old?" We are old in our attitudes and our values, our habits and our responses; and we are old, too, in our conflicts and our hurts, our failures and frustrations. A great deal has died in us that seemingly can never be reborn. Early hopes have died, and early opportunities. The things we might have been and the things we might have done are now dead. With increasing age, the possibilities of life have shrunk almost to the vanishing point. How can our lives be genuinely renewed? How can there be for us any fresh possibilities? When so much has died for us, how can we live again?

Easter, you see, is not for the young—not for those who are still impressed by the natural and limitless possibilities of life. They really have no need yet for the message of Easter. They have not yet had to face the sobering fact of death—not their physical death, but the death of possibilities, the death of opportunities, the death of ideals and values, the death of relationships, the death of dreams. Easter is only for those who long desperately for renewal. Easter is for those who observe the annual revitalization of nature with a tinge of melancholy because it awakens in them the longing for a fresh start which seems impossible. The human realm does not parallel the natural realm in the certainty of an annual burst of new life. Nature renews itself, but how can a man be born when he is old?

Yet Easter does celebrate the

power that can renew our human life—your life and my life. Easter is the feast of the resurrection of our Lord Jesus Christ, who was brought from the dead by the invincible power of God. This Jesus, you see, is the incarnation of the ultimate possibilities in every human life—yes, in your life and mine—for he is "very man," essential man, the epitome of everything authentically human. He is what you and I are intended to be, for our true destiny and fulfillment lies in being like him. In him we confront all the tremendous potential that actually is resident in us. Yet when this Jesus came among us to share with us his spirit and his love that we might have life and have it more abundantly, we nailed him to a cross. In this frightful deed we denied our nature and we rejected our destiny. We literally killed our possibilities for becoming truly human in a life of mature love and mutual affirmation. Although we did not know what we did, our potential for a satisfying and sustaining life died on the cross in the person of Jesus Christ. We crucified the Love by which alone we can truly live.

If the story had ended there with our bitter self-will, our stupidity, our moral and spiritual blindness, this world would have become a vicious, self-destructive jungle—a world which cast out love and decency and integrity, a world which cast out all the life-giving and the life-affirming qualities incarnate in the Man on the Cross. If our black deed on Calvary had been allowed to stand, if this were permitted to be the last word, then we would have cast out of relations among men everything that Jesus stood for and exemplified. It is impossible to contemplate the depravity of a world totally devoid of the spirit and the values that we find in Jesus Christ.

Yet God did not abandon us amid the wreckage of our own lovelessness. He did not accept as final our rejection of our essential humanity. He did not deliver us over completely to the death of our possibilities. In his infinite and eternal love, he acted on our behalf: he raised up Jesus from the dead. In this triumphant deed he resurrected our potential for a satisfying and creative life; he restored to us the opportunity to reach our ultimate destiny as his children. Through the power of the risen Christ thus he offers to us today the blessed hope of newness of life. He gives back to us what we rejected on Calvary; he restores what we have destroyed by our willful self-centeredness; he makes over what we have spoiled. This Easter feast does indeed celebrate the power that can renew our human life—your life and mine.

Yet this renewal is not automatic; it is not cheap or easy. Here we must not be misled by the recurring cycle of nature; rather, we must contemplate the cross and the empty tomb. Here we face something that

was costly beyond our imagining. "God so loved the world that he gave his only Son. . . ." Almighty God paid a tremendous price in pain and suffering to offer us pardon on the cross and the power for new life at the empty tomb.

Easter does offer you renewal—and the offer is genuine and trustworthy. Yet there is a tremendous personal cost attached to it, for the renewal of human life is difficult and demanding. Your own life will not be renewed automatically as spring follows winter. The renewal of your life requires a demanding discipline. Easter does offer you renewal—but it is on the terms of the acceptance of a discipline of renewal.

St. Paul knew this discipline in the concrete circumstances of his own daily life. He shared it with the Christians in Galatia in these words: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). There is the secret of your own renewal; it is the secret of the cross and of the empty tomb.

IF YOU are at all concerned this Easter with finding newness of life (and if you are not, then Easter really has little meaning for you), then ask yourself: What has to happen specifically in the concrete realities of my life if it is really to be made new? Inevitably what you will start thinking about are your relationships with others—in your family, in your vocation, in your community. What need to be renewed are precisely our relationships. There must be a different and more satisfying quality in the way we get along with those around us. We know full well that there won't be any newness of life for our world, or any staving off of the threat of death-dealing warfare, unless and until nations and communities develop different and more positive relations one with another. To put it in its simplest and most obvious form, we must get along with one another better and more creatively. If your life is to be renewed, then something has to be changed, and the changes must take place in the area of your relationships with others.

What are the things that destroy or cripple your relationships with those around you? When we examine them, we find they are exactly the things that sent Jesus to the cross—self-centeredness, resentment, greed, fear, unconcern, and pride. Whenever we think and act in terms of these qualities, we are destroying our relationships, and we are diminishing the creative possibilities of our lives. These qualities lead to death, not to life. There can be no new life for us, therefore, unless we are willing to give up our self-centeredness, our resentment, our greed, our fear, our unconcern, and our pride. This is what it means

to be crucified with Christ—to give up the destructive ways in which we affirm and sustain our lives. It is not easy to surrender our preoccupation with ourselves and with our own welfare; it is not easy to surrender the hurts and the injustices we have suffered at the hands of others. Yet there must be just this kind of crucifixion within us if we are ever to find newness of life.

We cannot experience the renewal of life if we remain the same old selves. The renewal of life therefore demands that we change fundamentally within ourselves. We must be crucified with Christ, giving up those self-regarding impulses and reactions which are so precious to us, and then we must live in his spirit, moving toward others with responsible and mature love. We must be so radically changed that, instead of being chiefly concerned that others affirm our lives, we are able to affirm the lives of others. This is the way of the cross, which is the only way of genuine renewal that is open to us.

Such an about-face requires discipline—hard, demanding, daily discipline. It is not easy for us to change in any basic way, and we resist change with every strength and every strategy at our command. The power for renewal, however, does not lie in us—it lies, rather, in the victorious God who raised up Jesus from the dead. It is by his power alone that you and I can be raised from the dissatisfaction and the frustration of our present experience into genuine newness of life. Our discipline, then, is not that of exerting great personal effort to pull ourselves up by our own bootstraps. It is the discipline, rather, of cultivating the fellowship of Him who is able to renew a right spirit within us. The discipline of personal renewal is the discipline of placing ourselves at the disposal of the God who can remake us after the image of our Lord Jesus Christ. This discipline is, for the most part, commonplace and unexciting. It is life within the fellowship of those who likewise are seeking renewal through worship, study, and service. It is the diligent and dedicated use of the means of grace that God makes constantly available to us through his church.

Easter says that you can be born when you are old. Easter says that you can experience newness of life. The God who raised up Jesus from the dead will also raise you up to new possibilities if you will accept the discipline of renewal—the discipline of being crucified with Christ that you may live in him. For those who have the courage and the faith for this, a new and glorious and triumphant life awaits.

An exciting new venture is the monthly "Day of Reflection" set up by NACom Chaplain (Lt. Col.) Herman J. Kregel and open to all Protestant military chaplains serving in Germany. Meetings are held at a German youth center near Darmstadt and an evangelical academy near Frankfort.

A former Army chaplain
states his creed
as president of a Christian college

Divine Foolishness and Human Learning

SOMETIME in the year 50 of our era an unobtrusive Jew named Paul arrived in the city of Corinth in the Greek province of Achaia. The city was the provincial capital, and, because of its strategic location at the junction of sea routes, it was the center of commerce, luxury, and vice. Paul had just come down from Athens, where he had encountered Greek learning in its dotage. At Corinth he found another kind of sophistication, which did not disquiet him less. Eighteen months later he moved across the Aegean to Ephesus, a great city in Asia Minor where Greek and Oriental cultures had formed a curious synthesis.

Much of the bewilderment and frustration of the apostle in the face of Greek civilization is reflected in a letter written from Ephesus to the Corinthian church, probably in the year 52. Commenting on his original visit, Paul writes:

> When I came to you, brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified.

This terse and uncompromising word is placed in a wider but no less unbending context in a preceding paragraph where Paul says:

> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written,
>
> "I will destroy the wisdom of the wise,
> and the cleverness of the clever I will thwart."
>
> Where is the wise man? Where is the scribe? Where is the debater of

By KARL A. OLSSON
President, North Park College and Theological Seminary
Chicago, Illinois

this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

We are gathered today to pay a modest tribute to learning. This audience testifies to a long and honorable intellectual tradition. Institutions represented here have devoted themselves to the pursuit of ideas and have earned a rightful place in our society. In the company of these representatives of learned societies and institutions are the friends of learning, the patrons of the arts and sciences, who find in them both an intrinsic beauty and a social usefulness.

We are confronted with a baffling question. How shall we bring together in any meaningful unity the words of a first-century religious enthusiast like Paul and the mass and weight of a tradition which all of us represent or to which we give our support? Is it possible that Paul has anything to say to schoolmen? Or must we divest outselves of what we are academically and become lowly mechanics and slaves if we are to be saved? It is a question which was to plague not only the first century but all the centuries to follow.

In the closing years of the fourth century, in describing the tortuous process that was to eventuate in his conversion, Augustine tells us that it was the example of unlearned piety that finally persuaded him to repent. Having heard from Pontitianus the story of the conversion of two courtiers through the reading of the *Life of St. Anthony*, Augustine turns to his friend Alypius with the question:

> What ails us? . . . What is it? What heardest thou? The unlearned start up and take heaven by force, and we with our learning, and without heart, lo, where we wallow in flesh and blood! Are we ashamed to follow, because others are gone before . . . ?

It is impossible to put the contrast more sharply. On the one hand, the humble friends of God, people whose hearts are sensitive to the divine voice; and on the other, the friends of learning, who have devoted their minds to the bitter and often unsustained pursuit of intellectual excellence.

The same contrast is furnished in the appealing character of St. Francis and his jesters of God, who in simplicity and ignorance ministered to the dolors of the world. Gilson has rightly said:

> If we put together the few statements St. Francis made on the matter of studies, it is clear that he never

condemned learning for itself, but that he had no desire to see it develop in his order. In his eyes it was not itself an evil, but its pursuit appeared to him unnecessary and dangerous—unnecessary since a man may save his soul and win others to save theirs without it; dangerous because it is an endless source of pride.

Instances are numerous both from the Roman tradition and from the Protestant tradition. In their moments of greatest lucidity, the teachers of the centuries reiterate the dangers of intellectual pride and the blessings that accrue to the soul that lives in naked dependence upon God. We find it in Spenser and Milton, George Herbert and John Bunyan, Samuel Johnson and Dostoevski. It breathes in the terse lines of Paschal's *Memorial:*

In the year of Grace, 1654,
On Monday, 23rd of November,
From about half past ten in the evening until about half past twelve.

FIRE

God of Abraham, God of Isaac, God of Jacob, not of the philosophers and scholars.
Certitude. Certitude. Feeling. Joy. Peace.
God of Jesus Christ
Deum meum et Deum vestrum.
"Thy God shall be my God."
Forgetfulness of the world and of everything, except God.
He is to be found only by the ways taught in the Gospel. . . .
"Righteous Father, the world hath not known Thee, but I have known Thee."
Joy, joy, joy, tears of joy.
I have separated myself from Him.
. . .
I have separated myself from Him: I have fled from Him; denied Him, crucified Him.
Let me never be separated from Him.

Such a simple and direct cry of the human spirit is beyond praise.

We feel in all these expressions an overwhelming crowding of desire to find God and to be found in him. We understand the universality of Augustine's words, "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." Nevertheless—and it is a significant nevertheless—we are educators; and we must take up, no matter how sweet the ravishment of God, the humble and sometimes thankless task of learning. Perhaps it will be possible for us, without violating the intent of the words of the apostle, to arrive at a sober understanding of the role of learning in human life and to understand furthermore its relation to that moment which Paul calls daringly the "foolishness of God."

Paul singles out for attention two dominant types of thinking in his day—the tendency of his own people to seek for a sign and the equally persistent tendency of the Greeks to seek after wisdom. By "sign" the apostle means quite simply a particular manifestation of divine power. The history of his people was the history of deliverance at the hand of God. The formative event

of their history was God's act of liberation in the Exodus, and it is not difficult to understand that those to whom the fate of Israel was dear would look in the flux of events for that great and signal happening which would be a new manifestation of the divine power.

The wisdom of the Greeks of which the apostle speaks is more difficult to assess. He may mean by it simply the seeing of a rational order in things, the wonderful perceptiveness of the Greek mind in finding causal relationships among phenomena. Or he may mean something more mysterious: the fervent search of the Neoplatonists and other philosophical schools for an immediate illumination and a closing with the divine. Whatever his meaning, it is clear that Paul sees in the wisdom of the Greeks an undue dependence upon human resources.

In thus simplifying the Jewish and Greek characteristics of his time, Paul was trying to say something about the limitations of human religious and intellectual activities. He discerned in the theology of his people and in the philosophy of the Greeks an effort on the part of both to establish themselves in existence. Perhaps both devout Jews and learned Greeks were seeking a means for effectively combatting the oppressive power of the Roman state. That for which the Jews sought so fervently in the days of Paul was liberation from Roman enslavement; and the wise men of Athens, remembering the political glory long since past, dreamed of erecting an effective bulwark against Roman arrogance.

The Jew, at least the strenuous Pharisee, as he was seen by Paul, was giving himself to the endless task of religious obedience. By achieving absolute congruity with the demands of the law, he hoped to produce that sign in the heavens which would be the evidence of God's continued favor in the midst of the bleakness of his lot. And the continued intellectual labors of the Greeks were intended, as by an incantation, to call forth from the cold and sullen earth the image of Athenian glory long since fled.

Paul's objection to the conduct of his countrymen, as well as to the conduct of the Greeks, was that it transferred the act of salvation from the hand of God to the hands of men. If the pursuit of a sign or the pursuit of learning is thought to control human history, then God has become a captive God, devoid of sovereignty and freedom.

IN what has been said so far I have tried to suggest a crude, but I hope not altogether inappropriate, parallel between Paul's day and our own. This generation also seeks for a sign as a manifestation of power. In our search for rationality as a manifestation of order and in our somewhat pathetic attempts to keep abreast of political developments in the world, we have tended to deify both power and learning. The indeterminate energy which inhabits

the atom has become a god from whom we hope to derive both the power and the wisdom by which we may be saved.

In the closing days of World War II after our atomic successes, we believed that we had found a magic formula, a scientific talisman, that would give us power to order existence at will. Like the demoralized French of the 1930's, who believed that you could make an adequate defense out of concrete and electrically manned guns, we felt that our new secret made us invincible. We were like children acting out a fairy tale. With this wand you transform this pumpkin into a chariot of gold. But unlike children, who are never quite convinced, we believed our fiction. We have now discovered that our powerful and clever secret has only made us more vulnerable. And in a melancholy way we are re-enacting the defensiveness of Jew and Greek in the face of Rome. With an almost impotent rage we hate the crudity, peasant cunning, and barbarian gusto of the Russians. And we invoke our idolatrous divinities—our concentrations of power and our distillations of intellect—to assist us, hoping that we or they shall be a match for this colossus that bestrides the world.

I am not suggesting that we should take the Russians less seriously than we do. We must obviously make those political and perhaps military efforts that will permit us to cope with the peril of Russian power. What I should like to bring under scrutiny is the belief, strictly theological in character and pervading the minds of most of our people, that disposing of the Russians presents us with some ultimate solution—that if Russian power can be liquidated, we shall have disposed of evil for all time.

It is Paul's contention that against human power and wisdom God had raised the cross—the mocking and yet charitable standard of his foolishness and weakness. For Paul, the cross was the radical negation of all human strategies of force and cunning. The cross, in which the power of God seems utterly overwhelmed and in which all rational purpose for the universe seems frustrated, is for the apostle an evidence of the ultimate wisdom and adequacy of God.

But the cross is not mere demonstration. Through its humiliation and scandal God himself comes to men, ungodding himself, so to speak, in an act of mercy, in order to bring man from the delusion of his sin to a true view of himself and of his world. The intention of the cross is hence not primarily to prove man's stupidity, or even his perverseness, but to reclaim him for God.

Paul's message was delivered in a context of outward lowliness. He tells us that he came to the Corinthians "in weakness and in much fear and trembling." Furthermore, his speech and his message were not "in plausible words of wisdom, but in

demonstration of the Spirit and power." The audience to which he spoke was equally lowly, composed of the foolish, the weak, and the "despised in the world." Out of these human materials—so brittle and so unassertive—it pleased the Divine Foolishness to form the church.

When we set this ark of faith against the towering magnificence of the Roman state—its government, its laws, its armies, its monumental cities bound together by the nerves and sinews as well as the intelligence of power—we are seized by giddiness. How was it possible for this fragile community to prevail and to outlast the ponderous fabric of the Empire? The answer lies in the preservation, in the midst of institutional generation and corruption, of the precious seed of the divine folly.

THE dialectic of all institutions, particularly institutions of learning, is normally in the direction of greater sophistication and greater social prestige. A good school becomes better: more competent to deal with a bewildering array of facts and ideas, skills and attitudes, and more competent in the transmission of these materials. And as the competence of the school grows, its social utility increases; it becomes more and more the oracle for the political powers of the state. Socrates is asked to cease being the gadfly of Athens. Jeremiah is unctioned into the palace to prophesy the "truth" of the party in power. Thomas Mann, Albert Einstein, Martin Niemöller, Bishop Berggrav—the spirituals and intellectuals of the state are invited to become ventriloquist dummies, speaking only the party line.

In this situation intellectual excellence may turn into an actual liability and be corrupted into all forms of adjustment, adaptation, common-sense practicality, and peaceableness. For intellectuality is not intrinsically moral. It has no built-in safeguard against rot. The professor who is only a professor and no more can readily become a palace eunuch providing specious arguments for his political masters. We saw it in Germany under Hitler. We may see it again.

The intellectual disciplines maintain their independence, their courage, and their integrity in the face of corruption by having something more than intellectuality on which to draw. This school adheres to its Christian heritage, not merely because it desires the redemption of men, but because it desires the redemption of learning through the foolishness of God.

But even if it were possible for intellect to live in a social vacuum independent of those social and political pressures that now threaten its corruption, is it too much to say that intellectuality itself is not unalterably reasonable? Without the redemptive influence of the divine foolishness, intellectual vigor fades, systems of ideas become fabrics of

speculation, and the landscape of thought takes on the redundancy and tedium of death. This is so because all life, and not least the life of the intellect, can be sustained only by its true source. Without an ultimate rootage in the being of God, the intellectual plant withers. It may not be true to say with Augustine that genuine learning is impossible without grace, but it is certainly true that without redemption even the best human learning sinks into eventual meaninglessness.

In assuming the presidency of North Park College and Theological Seminary, I am aware of the perils that beset our path. Many schools in the Protestant tradition, embarrassed by the luggage of an outmoded theology, have become frankly secular or have been content with a wan gesture in the direction of so-called "spiritual values." Other schools, in the desperate effort to escape this fate, have become moralistic and doctrinaire, substituting piety for learning. The task of the Christian school is more complex and difficult. It must be intellectual without making intellect into an idol, and competent without succumbing to the corruptions of power. It must profess its adherence to the faith without becoming arrogant and rude. It must, to use a phrase of C. S. Lewis, have a countenance "burning with intelligence and charity."

Who is equal to these things? When the cardinal's hat was brought to Bonaventura, the 13th-century governor general of the Franciscan Order, the great theologian was washing dishes in the kitchen of the convent of Mugello. He refused to receive the envoys until he had finished the dishes. How is it possible to be cardinals, professors, bishops, presidents, and princes of business and still bless the name of God? How is it possible to attain the frosty excellence of a great educational institution and retain the holy idiocy of faith?

We have the ambition to become a truly great school. Not a large school, but a great one. Into this task we want to pour all that we have of imaginative vigor, intellectual acumen, and moral force. But we want also to embrace the freedom, the meekness, and the joyousness of faith.

Who is equal to these things?

In a sense this question is intolerable; its effect is to land us in an impasse where question must be transformed into prayer.

We are not better than our fathers. Competence leads to achievement, and achievement to self-respect, and self-respect to pride. We become in our own small way centers of wisdom, power, or status and hence insensitive to the divine vocation.

In such a situation it is well to remind ourselves of the divine foolishness which is wiser than men. God will continue, no matter how much we may protest, to choose the foolish to shame the wise, the weak to shame the strong, and the low,

the despised, and the nothing of this world to bring to nothing the things that are. So inscrutable is his wisdom, and his ways past finding out. To him alone be the glory now and forever!

DOCTRINES OF MAN IN FICTION

(*Continued from page 10*)

Leithen is his last love when John Buchan began to see death looking over his shoulder when he stood up to the mirror; and sat down to write with a subject, at last. The subject was the fear of death—*Timor Mortis*—the subject that has preoccupied Scotland ever since the Middle Ages.[1]

We watch Leithen move from the dutiful resignation of a Stoicism somewhat modified by Calvinism, through deep depression of spirit bordering on self-pity, to a passive peace. Then he discovers mercy in nature, which engenders a love for all his fellows and eventuates in service, in his case a job to do with a tribe of Indians who have lost their love of life and are awaiting death. He exhausts himself in rallying them, but he finds blessedness before he, literally, gives his life for them. Father Jean-Marie Duplessis, O.M.I., has this to say in his journal of Leithen:

> During our friendship I saw what is not often vouchsafed to mortal eyes, the rebirth of a soul. . . . He was not of the Church, but beyond doubt he died in grace. In his last hours he found not peace only but beatitude.

The last sentence of the book, spoken by the man Leithen rescued, is:

> I remember what Father Duplessis said—he knew that he would die; but he knew also that he would live.

I have met people like that, men and women under God: a lawyer, a basketball coach, a dining-room steward, a house painter, an engineer, an admiral, a colonel, a Negro servant. This novel of Buchan's helps me to understand them better and to appreciate them more.

THERE, then, are three views of man as set forth in modern novels—a chance to know man from an arm chair. I read *The Law* with a sickening distaste, but with a new awareness of meaningless man. I reread *The Old Man and the Sea* with admiration and sorrow, wishing that such a man would share his strength with the family of God. I return regularly to *Mountain Meadow* for *katharsis*, the purification of my emotions through pity and awe, hoping that I, too, may make my soul and assist others to find beatitude.

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[1] *John Buchan by His Wife and Friends* (London: Hodder & Stoughton, 1947), p. 139.

ALL-PROTESTANT SERVICE AT SPEYER

I NEVER had such a thrill in my life," said Chaplain Harold H. Schulz, "and feel deeply grateful to God for this culminating event in my tour of duty in Europe." Chaplain Schulz is now Third Army Chaplain, stationed at Fort McPherson, Georgia; but as USAREUR Chaplain he planned and carried out the great service held recently at the Memorial Church of the Protestation in Speyer, Germany.

This was an ecumenical service, bringing together Protestants of every variety from both military and civilian communities.

It was, also, an international service. Protestant clergy representing France, Britain, Sweden, and Germany participated. The congregation included delegations from USAREUR commands and the French Army as well as British and Canadian servicemen and German Protestants. The combined American Protestant choirs of Mannheim and Heidelberg participated in the service along with a German choir and a German orchestra.

Regular pews and additional chairs seated three thousand, yet people were standing all over the aisles and in the balcony. Outside, several thousands more followed the service by means of loud-speakers.

The occasion was the dedication of eight great bells, each honoring a famous Protestant Reformer.

As reported by *United Church Herald*, "This church is often referred to as the 'mother church' of Protestantism because it was following the Diet of 1529 held at Speyer that Protestants were first called by that name." The 56-year-old church is a monument to the founding of Protestantism in Germany, and contributions for its construction came from all over the world. The noted American financier, J. P. Morgan,

gave the beautiful stone pulpit. A German American, Mr. Ziegler, gave four gigantic columns.

Originally, five bells hung in the church's 215-foot tower. The largest one, the Kaiserglocke, was a victim of World War II. After this, the other bells were removed from the church; and, later, three were returned. Metal from these three is included in the new set of eight bells, the largest of which weighs seven and a half tons and honors Martin Luther.

Chaplain Schulz delivered the dedication sermon in both English and German. An impressive part of the ceremony to those watching in the square outside was the actual dedication of the bells "just as dusk dimmed the Speyer skies." The inscription on each bell was read in German, then translated into English, before the bell was tolled. After the final bell had been dedicated, the entire group was rung in unison. It was the climax of a day to be remembered.

Among officers participating in the service were Lieutenant General Paul D. Adams, commanding general of the Fifth Army Corps, and Major General Lloyd R. Moses, commanding general of the Eighth Infantry Division and president of the Protestant Men of the Chapel.

INSCRIPTIONS ON THE BELLS

MARTIN LUTHER'S BELL: "The universal world shall not and cannot have any other light to become lightened with, but Christ alone."

JOHN CALVIN'S BELL: "Dear Brethren, you should unite in order to become steadfast in Evangelical faith, and to progress in all purity of life.

HULDREICH ZWINGLI'S BELL: "With the help of God I shall get up and fight against every teaching directed against God."

PHILLIP MELANCHTHON'S BELL: "Whenever we direct our spirit toward the fundamentals, we learn how to understand Christ."

GUSTAVUS ADOLPHUS' BELL: "The heart of every faithful man clinging to his God, his faith, and the liberty of his land, is bleeding when he sees such distress of his friends and companions in the faith."

MARTIN BUTZER'S BELL: "Any opportunity to assist the brethren is nothing but a call to service by our heavenly Father."

ZACHARIAS URSINUS' BELL: "What is your only comfort in life and death? It is that in life as well as in death I myself, with body and soul, am not my own, but belong to my faithful Saviour Jesus Christ."

JOHN BADER'S BELL: "Our heavenly Father does not withdraw anything from those who call upon him with all their hearts."

MRS. W. MURDOCH MACLEOD
is the first and only woman to serve
on the 42-year-old General Commission on
Chaplains and Armed Forces Personnel.
Elected an ex-officio member of the Commission
at its fall meeting, she comes as
general director of United Church Women,
a department of the National Council of Churches.

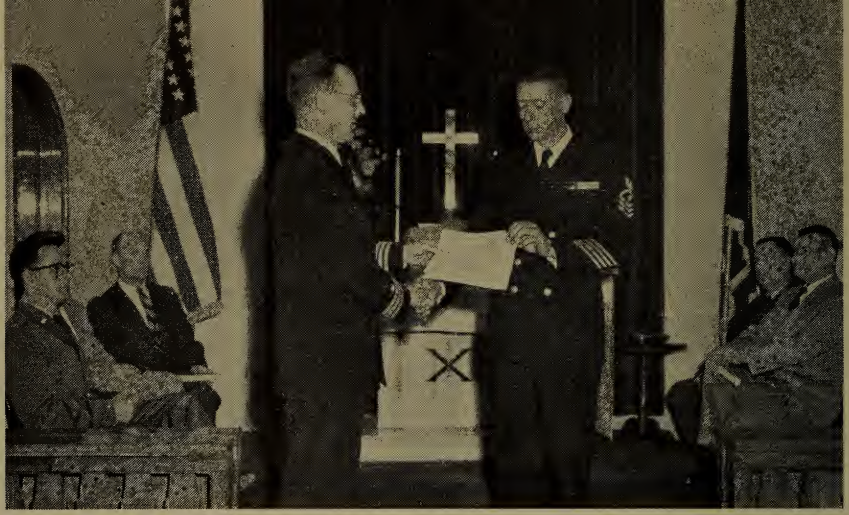
A Greeting to Chaplains

GREETINGS to you chaplains who wisely agree with him who said, "Never underestimate the power of a woman." But wiser are you who say, "Never underestimate the *needs* of a woman." Some of these needs you are seeking to meet through your work with the women of your chapel congregations. How happy I am to feel that, from time to time, I may be of service to you in suggesting ideas and resource material for programs of vital interest and concern.

I work with women across denominational and racial lines. I see their eagerness to face life realistically. I sense their struggle to find God in the complexity of life today. I catch the note of urgency in their efforts to build a peaceful world. Such are the women with whom you, too, are privileged to work.

In a coming issue of this magazine, I shall have the opportunity to speak in detail of special program ideas and available materials. Meanwhile, may I introduce to you a monthly publication, *The Church Woman.* It is the only interdenominational magazine published by women for women. It costs $1.00 for ten issues, and may be secured, for yourself or for the chairman of your women's group, by writing to United Church Women, 475 Riverside Drive, New York 27, N.Y. In its pages are articles on social issues and international affairs, program suggestions, and information on the work and interests of women in churches and local communities.

I know that we shall be glad to place on our mailing list, to receive current information, the chairman of the group of women with whom you work. Send her name to us now! Also, may I ask that you write me direct if you wish additional help in program building. Tell us how we may be of more service to you in the months ahead as you seek to minister to the families entrusted to your pastoral care.



Commander I. E. Willis presents the "Appreciation Certificate" to Walter W. Rippe, EMC, as "layman of the year" at Bremerhaven, Germany.

Make Use of Laymen's Sunday!

By **ROBERT W. RADCLIFFE**
U.S. Naval Chaplain, Bremerhaven, Germany

IT IS easy enough to imagine this situation: Chaplain Conrad Mixon, thirty-five, dark hair, brown eyes, a gay, exuberant fellow, well-liked, visiting among his troops, then somewhere along the line stopping to say: "I wish—I wish I had more of these laymen actively at work in the chapel program. They're wonderful fellows; but where are they when the chapel calls?"

A few minutes ago he stopped to chat with Bill Hicks, thirty-two, sergeant, a striking blond, intelligent, knows his job. He was glad to see the chaplain; in fact, he's often thought of taking more interest in the work of the chapel. And now when the chaplain's gone by, he pauses and says to himself: "Wonder why the chaplain has never asked me to take a responsibility in his chapel program? I believe I'd like that!"

How do we get those two together? The chaplain wants to enlist the laymen, naturally; and there are many laymen who are waiting for a sincere call to service.

One of the great needs of every human being is *recognition.* We want to belong, to be appreciated. I have come to believe that Laymen's Sunday can be one of the great Sundays of the year—a time when chaplains can sincerely recognize the Christian life and work of their laymen. It ought to be "Laymen's Sunday" and not "Layman's Sunday"; we ought to use as many laymen as we can, and we ought to recognize the tremendous

contribution all laymen have made.

I am happy that the General Commission on Chaplains and Armed Forces Personnel has developed for chaplains the beautiful "Appreciation Certificate." We have made maximum use of it here at Bremerhaven. My own feeling is that it would be well to expand this idea into a "Layman of the Year" award.

Laymen's Sunday (normally the third Sunday in October—but, of course, it may be shifted to meet local needs) ought to be just what the name implies. It ought to be the laymen's day to prepare the service, conduct the worship, give public witness to their faith, and pledge anew their participation in the chapel's life and work. We have utilized all sorts of talent here in our two chapels. Twelve laymen actually participated in the worship services this year in our two chapels; four served as ushers; and a larger number sang in the choir.

It is important that the day be well planned, so I suggest these ten points. If carried out, they will result, I believe, in a successful Laymen's Sunday:

1. Use six laymen per service —one to serve as worship leader, one to read the Scriptures, one to deliver the morning prayer, and three to deliver brief messages (about seven minutes each).

2. Select participants on the basis of ability, good example, and interest manifested in the chapel program. In our case, selection was made by the Protestant Men of the Chapel. Rank or station should be considered of no importance; and, while denominational spread is of value, it should be of minor importance in selecting participants.

3. Start the project rolling no later than one and one-half months prior to Laymen's Sunday. Make certain that the three speakers have the script in their hands at least a month before the service. Point out that the script should not limit them; it should simply be the basis for thought, and they should feel free to revise it so as to take advantage of their own experience and put it in a form suitable to their own personalities. However, they should exercise care that deviations from the script do not destroy continuity.

4. Collect biographical material on participants; and prepare for inclusion in the bulletin, or as an insert, brief biographical sketches of the men who are taking part in the worship service. Arrange in the order of participation.

5. Prepare bulletins for printing. At the same time, on a guide sheet, spell out in detail the duties of the worship leader. This sheet should be given to him at least a week in advance and then discussed with him. Make suggestions to him, also, concerning the offertory prayer and the benediction.

6. Publicize Laymen's Sunday in every possible way—through radio broadcast, newspaper articles, daily bulletins, plan of the day, church announcements, and word of mouth.

7. Prepare minor details: for tape recording of the service and later playback during the social period of your men's meeting; for a seating plan; for appropriate dress and uniform.

8. Prepare for photographic and news coverage, making certain that the PIO is impressed with the importance of this occasion.

9. Make the participants proud they took part by giving to each a packet containing a letter of appreciation, extra bulletins, photographs, tape recording of the service in which he participated, copies of all news releases.

10. Select the layman to receive an Appreciation Certificate. Send his or her name, at least two months in advance of Laymen's Sunday, to The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, NE, Washington 2, D.C. Then present the certificate on this great day.

We know these plans will work, for they worked here for us at the Army Port of Embarkation, Bremerhaven. On Laymen's Sunday last year, the award of the General Commission was presented to Walter Rippe, chief electrician's mate. He highly deserved it; for he has been faithful in his attendance, humble in his service, consistent in his loyalty, and genuine in his gift of time and talent. The award was presented at both chapels—at the Staging Area Chapel at 0945 hours, and at Speckenbuettel Chapel at 1100 hours.

Thanks to advance preparation and publicity, the chapels were well attended. The three messages were built around the idea of stewardship—stewardship of time, of talent, and of treasure. The entire service was reverent and worshipful.

I make enthusiastically the following suggestions to chaplains everywhere—

That you have a Laymen's Sunday.

That you honor that day a Layman of the Year.

That you use the Appreciation Certificate made available to you through The General Commission on Chaplains and Armed Forces Personnel.

APPRECIATION CERTIFICATE AWARDS

The first group of men and women honored by this award in 1959:

U.S. ARMY—Mrs. Ollie Banks, Fort Cronkhite, Calif.; Maj. Gen. Earl C. Bergquist, Fort Dix, N.J.; 1st Lt. Thomas Bertran, Fort Bliss, Tex.; Maj. Gen. Christian H. Clark, Jr., Fort Jackson, S.C.; Col. Walter A. Downing, APO 834, New Orleans, La.; SP-4 Albert L. Epley, APO 46, N.Y.; Col. Kenneth W. Foster, APO 58, N.Y.; Capt. Dale E. Hallmark, Fort Rucker, Ala.; Mrs. Blair E. Henderson, Fort Eustis, Va.; Col. Ralph E. Leighton, Presidio of San Francisco; PFC Homer E. Monteith,

the general commission on chaplains
and armed forces personnel
APPRECIATION CERTIFICATE
1959 AWARD
presented to
MRS. JOHN DOE
BOLLING AIR FORCE BASE
WASHINGTON, D. C.
GIVEN ON BEHALF OF THE THIRTY-FOUR MEMBER DENOMINATIONS OF
the general commission on chaplains and armed forces personnel
IN GRATEFUL RECOGNITION OF DEVOTED AND VALUABLE SERVICES
RENDERED THE PROTESTANT CHAPEL PROGRAM AT
BOLLING AIR FORCE BASE
PRESIDENT
Marion J. Creeger
EXECUTIVE SECRETARY

Beaumont Army Hospital, El Paso, Tex.; Mr. Henry P. Montgomery, APO 39, N.Y.; Col. M. L. Sherburn, Arlington Hall Station, Arlington, Va.; Lt. Gen. Robert F. Sink, Fort Bragg, N.C.; Col. Paul T. Snowden, Fort Gordon, Ga.; Mrs. Edward W. Stapp, Fort Campbell, Ky.; Mr. Lawrence C. Spurrier, Fort Buchanan, Puerto Rico; Mr. Robert Frazier Woods, Jr., Fort George G. Meade, Md.

U.S. NAVY—CDR William B. Barron, Jr., Whidbey Island, Oak Harbor, Wash.; LT JG Joe D. Camp, USS *Hollister* (DD-788); Mrs. Alice Mae Carmen, Ellyson Field, Fla.; LCDR Richard A. Corey, Ford Island, Honolulu, Hawaii; Ens. John B. Griffiths, USS *Arnold J. Isbell* (DD-869); LT JG Robert Higley, USS *Eldorado* (AGC-11); LT JG B. L. Knight, USS *Helena* (CA-75); LT JG Arnold Mangham, DesRon 11; FPO, S.F.; Mrs. C. R. Metzelaars, Laurel Bay, S.C.; Mr. Joseph Nichol, Jr., Norfolk, Va.; LT JG Lee Nichols, USS *Hooper* (DE-1026); Sgt. Sewall A. Pettengill, Camp Pendleton, Calif.; ADM Alfred Melville Pride, North Island, San Diego, Calif.; EMC Walter W. Rippe, Navy No. 913, FPO, N.Y.; LT Samuel J. Veal, USS *Amphion* (AR-13); Mr. Donald Weber, Sanford, Fla.; CDR G. R. Wells, Hq. Tenth Naval District; LT JG Charles E. Williams, DesRon 11, FPO, S.F.

U.S. AIR FORCE—Mrs. Susan Altizer, Cannon AFB, N.M.; Mrs. Rae Beecher, Grenier Field, N.H.; S/Sgt. Jack Bishop, APO 147, N.Y.; SMSgt. Lloyd E. Carnright, Eglin AFB, Fla.; A/2C Henry O. David, APO 293, N.Y.; Mrs. Navis Davis, Dow AFB, Maine; CWO John E. Engram, Malden AFB, Mo.; CWO Harry W. Ernst, Forbes AFB, Kan.; A/2C David P. Gardner, Indian Springs AFB, Nev.; Lt. Col. William P. Gordon, Jr., Maxwell AFB, Ala.; Mrs. Alfred E. Graham, Hanscon Field, Mass.; Mrs. Charles B. Hamsher, Holloman AFB, N.M.; Mrs. Ned Hawkins, Greenville AFB, Miss.; Mrs. June Humphreys, Niagara Falls Municipal Airport, N.Y.; Mrs. Joyce J. Lehn, APO 63, S.F.; Capt. Lewis B. McGlohon, MacDill AFB, Fla.; Mrs. Eva Phillips, Whiteman AFB, Mo.; Mrs. Mildred Snell, Miami International Airport, Fla.; Mrs. Van Kaenel, Clinton-Sherman AFB, Okla.

STORIES FIT TO TELL

Selected by
CARL W. McGEEHON
Professional Division
Office Chief of Air Force Chaplains

The Devil and the Chaplain

A chaplain, invited to speak to a church group, began his talk: "I am accustomed to take a text when I speak, and my text tonight comes from the First Epistle of Peter. It reads, 'Your adversary the devil prowls around like a roaring lion, seeking some one to devour.'

"This text outlines neatly into four points: (1) Who the devil is he? 'Your adversary.' (2) What the devil is he doing? 'Prowls around.' (3) How the devil is he doing it? 'Like a roaring lion.' (4) Why the devil is he doing it? 'Seeking some one to devour.'

"If you will let me substitute the chaplain for the devil here tonight, I will talk to you on 'The Who, What, How, and Why of the Chaplaincy.' "

Changing Places

I hope you folks in the back can hear, but I'm a bit apprehensive about asking. A man speaking to a large audience one time found his microphone not working. Raising his voice, he asked a man in the back row if he could hear.

"No," said the man.

Whereupon a man in the front row stood up. "I can hear," he shouted to the gent in back, "and I'll gladly change places with you!"

Applause Meter

I appreciate that applause—but don't worry, I'm not going to tell another story! You know, one of the most needed devices in this country is some sort of a gauge that would enable an audience to tell just how much applause would make a performer feel good without being mistaken for an invitation to give an encore.

A Majority

Willie Jones, a sawed-off, beaten-down little man, was arraigned in a Texas district court on a felony charge.

The clerk intoned: "The state of Texas versus Willie Jones."

Before he could continue, Willie almost broke up the court by solemnly declaring, "Man! What a majority!"

Progress

It is refreshing these days to find someone who is not overcompensating for his lack of ability or trying to cover up for his deficiencies. Seven-year-old Tommy was no mental giant, but he stoutly refused to harbor an inferiority complex. When someone asked how he was getting along in school, he replied, "I think I'm doing all right. I am the fastest one in the slow group."

Broad Assignment

The scope of my topic is broad enough to let me take off in all directions. I'm reminded of the little girl who was asked to write her first essay. The teacher gave her a choice of subjects. The youngster announced she thought she would write about the universe.

The teacher thought this was a little broad and suggested she think it over a few days. She came back and retorted, "I've changed my mind. I've decided to write about 'The Universe and Other Things.'"

Peanuts in the Creek

A Catholic chaplain tells of a friend of his, a priest who had finished a long, hard, busy day. As he was leaving the church three young boys, brothers obviously, about twelve, ten, and six years of age, came in for confession.

The oldest boy came into the booth, made his confession, and was asked, "Is that all, Son?"

The boy said, "Yes." Then he suddenly turned back and said, "No, Father, I threw peanuts in the creek."

The priest was taken aback at this, for he could not place throwing peanuts in the creek in any list of sins he had ever seen. Just to be on the safe side, he gave the lad an additional penance and sent him on his way.

The second brother came in, made his confession, and prepared to leave. "Is that all, Son?"

"Yes, Father. . . . Oh, no, Father. I threw peanuts in the creek."

The priest thought he had been working too hard, or was getting too old, or maybe that the sun was too much for him. He gave the boy additional penance and dismissed him.

Then the little brother came in, made his confession, and prepared to leave. "Is that all, Son?"

"Yes, Father."

The priest waited a moment, then ventured cautiously: "You didn't throw peanuts in the creek?"

"Aw, no, Father. I'm PEANUTS."

Real Sacrifice

A pig and a hen were walking down the street. They came to a cafe which had a sign in the window, "Bargain Breakfast—Ham & Eggs 35¢."

The hen observed, "That really is a bargain, isn't it?"

"Yes," reluctantly admitted the pig, "I suppose it is. For you it is all in a day's work, but it represents real sacrifice to me."

REVIEWS

A Christian Interpretation of Marriage by HENRY A. BOWMAN. Westminster 1959. 127 pp. $2.50

Human Nature and Christian Marriage by WILLIAM P. WYLIE. Association 1959. 128 pp. $2.50.

Common Sense in Marriage by HERBERT A STREETER. Warner 1959. $2.50.

I doubt if there are many chaplains who, at some low ebb in spiritual stamina, have not felt they could be easily identified as "the marryin' parson." To look at a chapel schedule after graduation at West Point or Annapolis, or after the completion of various basic officer courses, or even at the chapel schedule of an average post or installation, would lead to the conclusion that marrying people is one of the major responsibilities—and opportunities—in the military chaplaincy.

Who of us has not asked: "How can I be an instrument of God to bring comprehension, Christian meaning, and purpose to this marriage?"

It has been my good fortune to read three books that are worth consideration by every clergyman. They approach the problems of marriage with different purposes, from different denominational backgrounds; but each makes a remarkable contribution for our use.

A Christian Interpretation of Marriage is written by a layman and distinguished social scientist, Dr. Henry A. Bowman. Dr. Bowman succeeds in a spiritual, inspirational, objective, profound, and thought-provoking approach to a subject that is usually covered with too much idealism and not enough realism.

The associate professor of sociology at the University of Texas, discussing the nature of marriage, states: "Christian marriage begins with faith plus awareness plus intent. Faith in God's existence is fundamental, but it is the beginning only. There must also be an awareness of God's presence, and an intent on the part of the couple to relate their marriage to God as they are aware of him, so that in so far as their abilities permit they make their marriage an expression of their relationship to God."

This book is filled with challenges and insights and is undergirded with a mature concept of the Christian's relation to God. Dr. Bowman discusses forthrightly premarital sexual relations, Jesus and divorce, the Christian wedding ceremony, and interfaith marriage. There are aids for the counselor to use at premarital conferences; also, materials for discussions, panels, and film showings.

Human Nature and Christian Marriage is a philosophic approach by a man who knows people as well as he knows the church. He is a priest of the Church of England and vicar of St. Michael's in Cropthorne. He was White Cross Lecturer to the British Forces and a Supernumerary Lecturer on behalf of the Church of England

Moral Welfare Council from 1954 to 1958.

Mr. Wylie's exposition of the question "What is man?" is worthy of thorough study and evaluation, because he approaches the problems of sex, love, and marriage from the conviction that "man is a person of infinite value to God." He dismisses, after keen analysis, any basic comparison of man and animals and proceeds to the conclusion that "men and women can transform sex." He further shows how this transformation takes place.

"Sex is only a pointer," he contends. "It either points on to something else, or it fails to be all that love can be, ought to be—and is expected to be." He teaches that love is an affair of the whole personality.

Mr. Wylie shows why "marriage is a vocation from God," and the remainder of the book provides both a workable philosophy and spiritual guidance as to how this vocation can receive the blessings of God.

Common Sense in Marriage is to the husband and wife—and to the clergyman—what a "do-it-yourself" instruction book is to the carpenter. Herbert A. Streeter is the busy pastor of a conservative church in the suburbs of Detroit. There is no doubt that he has worked with people who have problems. He loves people and digs right down to the core of the heartache. His handling of cases in a fairly directive fashion seems to have been most helpful for his counselees.

A major criticism of the material is that in simplifying the problems he has a tendency to arrive at too simple solutions. I would disagree with some statements about the martyr complex. On the other hand, of the three books in this group, I would first hand this one to a husband and wife for their use.

Mr. Streeter deals with the basic problems of marriage counseling, and he summarizes each chapter in a most effective manner. Some of his better chapters are "So You Want to Be Boss," "Are You an Injustice Collector?" "Did You Marry Your Dad?" Others excellently evaluate the personality differences between men and women.

—Wallace M. Hale, *Chaplain (Col.), U.S. Army*

An Introduction to Pastoral Counseling, ed. Wayne Oates. Broadman 1959. 331 pp. $6.00.

The Christian Pastor by Seward Hiltner. Abingdon 1959. 190 pp. $3.00.

Adding to the growing literature in the field of pastoral care and counseling, these two volumes are addressed to related but separate concerns. The first ranges over the whole scope of the pastoral ministry, and is designed for the reader who has little or no knowledge of counseling. The second deals with specific pastoral situations and circumstances, setting forth the implications of the minister's task in each instance. Both Oates and Hiltner are well known for their significant contributions toward an understanding of the pastoral ministry.

The "Introduction" is important in that it brings together the writings of all professors in pastoral care and counseling in Southern Baptist theological seminaries. Like all symposia, this one suffers from variations in style and depth even as it gains from variety. And variety there is, though

within an over-all context of unity. The position of the several authors ranges from an orientation influenced markedly by contemporary medical theory to a more nondirective approach which places emphasis on the relationship between the persons rather than extensive analysis of the problems. Several of the contributors will be readily recognized by reason of previous publications; these include Richard K. Young and Samuel Southard in addition to Oates. Others have yet to publish major works but, from the sample here included, give promise of doing so in the future.

The book is divided into several sections which indicate the scope of its content. Included are considerations of counseling within the context of the church, the person of the counselor, process and procedure of counseling, as well as several chapters on the relationship of counseling to preaching and teaching. Of particular help are the chapters on "Pastoral Counseling and the Experience of Prayer" (Oates), "Pastoral Counseling and the Communication of the Gospel" (Elder), and "Ways to Learn Counseling" (Drakeford). There is an uneven use of case material, some chapters containing reports of the verbatim type, others of the narrative or summary type, and others none at all. Inevitably, this book will serve as a reference work rather than becoming a general text in the subject of counseling.

Hiltner's book is a companion volume to his *Preface to Pastoral Theology,* and is illustrative of the general principles set forth in the earlier work. Here, as elsewhere in his writings, the use of case material illumines the discussion and demonstrates the concrete situation implied in the general procedure. Areas treated include grief, the family, class structure, conflict and rebellion, and the like. Of particular help is the discussion on "The Seven Ages of Shepherding," which indicates the opportunities for the pastoral ministry at every stage of life.

Actually, this is a book about the "sheep" as much as about the "shepherd," though of course the person of the minister is implied throughout. Its principal value lies in the incisive analysis of specific pastoral opportunities. Every minister will perceive in these discussions those insights which will enable him better to meet the needs of his people; and many will turn to its pages more than once for a renewed understanding of the complexities of life where the shepherding function of the church brings new meaning and fulfillment.

—William B. Oglesby, Jr., *Professor of Pastoral Counseling, Union Theological Seminary, Richmond, Va.*

Spirit, Son and Father by Henry P. Van Dusen. Scribner 1958. 180 pp. $3.50.

Human Spirit and Holy Spirit by Arnold B. Come. Westminster 1959. 208 pp. $4.00.

These titles swell the growing list of monographs on the Holy Spirit. From one point of view, they have a good deal in common. They are of approximately equal length. Both reflect, in different ways, the resurgence of biblical theology and various other factors on the contemporary Protestant scene (existentialism in Come's case, the "spiritual" sects and the "radical" reformation in Van Dusen's). Both begin with the inevi-

table reference to "vague oblong blur." Come comes right out with it on the first page of the first chapter. Van Dusen withholds it, by a masterly stroke, until page 16. Is the phrase *really* of the *esse* of the doctrine? Both stress the relation between spirit and person (or individual). Neither is basically an *original* book; both represent reflection upon and dialogue with ideas in fairly widespread circulation. Both aim at a restatement of the doctrine of the Trinity, which is the least satisfying aspect of both books.

These similarities are balanced by underlying contrasts. The most striking of these is the order of treatment. Dr. Van Dusen begins with an exposition of the doctrine in each testament of the Bible and in the history of Christian thought. (There are some surprising omissions, e.g., Montanism.) In the second part of his book he applies, somewhat diffusely, the understanding of Spirit so derived to develop a new understanding of man, Christ, God, the church, and the Trinity. Dr. Come begins with an analysis of human spirit, and on the basis of the understanding of "spirit" so derived, he turns to the Holy Spirit of Bible and Christian doctrine, and concludes with his new statement of the doctrine of the Trinity and of the church. His seems to this reviewer the more luminous order.

President Van Dusen's book is suggestive but, by his own admission, suffers from hasty composition. "Time is lacking; there's the rub" (p. ix). It is discursive and disjointed. The author is the spokesman for a nearly pristine theological liberalism; and when he speaks about "experience," natural theology, and his preference for individuals as compared with collectives in religious life, one looks for more engagement with recent criticism of these points. Nevertheless, the book is a responsible utterance by a respected statesman of the church, and it contains ideas guaranteed to set your mind at work, whether in agreement or in disagreement.

Dr. Come is professor of systematic theology at San Francisco Theological Seminary. He has written a tightly reasoned and well-organized volume. He has undertaken to bring together insights from the biblical studies of men like Pedersen and Bultmann with the theological reflections of Kierkegaard and his existentialist successors. It is a most helpful undertaking, and one hopes that it is the presage of good things to come. Although his constructive work on the Trinity attempts far too much in the 16 pages of discussion allotted to it, and although it sets up an antithesis between "personal encounter" and "ontological participation" which seems to me to be fatal to a helpful doctrine of the Trinity, nevertheless the book is an impressive performance, well worth the price of admission. I wish I'd written most of it.

—Charles P. Price, *Associate Professor of Systematic Theology, Virginia Theological Seminary, Alexandria, Va.*

Risen Indeed: Studies in the Lord's Resurrection by G. D. Yarnold. Oxford 1959. 134 pp. $2.25.

The author of this book has found many more books on the Cross than on the Resurrection, and this has led him to write a careful study of the passages that tell of the resurrection of Jesus. He is well aware of the

difficulties that these stories raise in the minds of modern men, and he undertakes to deal with them; but his main interest is not in the critical issues of Bible study or in the defense of the Gospels against modern ideas. "Our study will be theological rather than critical, devotional rather than apologetic" (p. 1).

Eight of the ten chapters, therefore, deal directly with the Bible passages that report the empty tomb, the resurrection appearances reported in the Gospels, the Ascension, and the appearance to Paul. A closing chapter speaks of "The Risen Life of the Body of Christ." Here the author discusses what the entire work of Christ, and in particular his resurrection, means for the life and witness of the Christian church.

Six short appendices discuss historical problems raised by the gospel passages. Appendix C, on "Galilean and Jerusalem Traditions," reminds us that in Matthew, and by inference in Mark, the disciples first saw the risen Lord in Galilee, while in Luke and John their first encounter with the risen Christ occurred in Jerusalem. Yarnold explains briefly why he decides for the order that locates the first appearances in Jerusalem, the Galilean appearances a little later, and the final appearance in Jerusalem. He takes this order as the working outline for the chapters of his book.

This is neither a thorough historical study of the biblical passages nor a systematic study of the ultimate theological questions that must be examined in a study of the resurrection of Jesus. The writer often is content to state briefly his conclusions on historical and critical questions and proceed to the consideration of what the stories mean for Christian faith and teaching. The book will be useful to preachers and teachers. It would be profitable to supplement it by reading *The Resurrection of Christ* by A. Michael Ramsey.

—Floyd V. Filson, *Dean of McCormick Theological Seminary, Chicago, Ill.*

Journalism Tomorrow, ed. Wesley C. Clark. Syracuse 1958. 133 pp. $4.00.

Christian leaders interested in the effective spread of the gospel will want to be aware of trends and research in the mass-communications media.

They can benefit considerably by reading this description of the present picture and predictions about the future. This stimulating book is comprehensive in its scope. In nontechnical language it analyzes daily and weekly newspapers, broadcast journalism, magazines, advertising, syndicates, photo journalism.

The ten coauthors are faculty members of Syracuse University, and all are practicing journalists. They include Dr. Wesley C. Clark, dean of the school of journalism, and Dr. Roland E. Wolseley, the foremost religious-journalism educator in the world.

The book describes the press's crusade to ferret out information because of the people's right to know about the public's business. The authors see a need for more communication and for more meaningful communication, so that more people will think and make wise decisions in our religious democracy.

—James W. Carty, Jr., *Professor of Journalism, Bethany College, Bethany, W. Va.*

NOTES

by Elizabeth P. Lam

Outside the Camp by CHARLES C. WEST. Doubleday 1959. 168 pp. $3.00.

This study book, prompted by the recent Quadrennial Student Conference on World Missions, aims first to awaken students and other young people to the religious significance of the international encounter with communism and to expose them to the false values in our own, quasi-Christian, culture. Secondly, Dr. West, drawing upon his experiences in China, Germany, and Switzerland, sketches the changes he foresees in the missionary enterprise of the future.

The book is thoughtful and well written; but, in the reviewer's opinion, it lacks the provocative profundity of the author's earlier volume, *Christianity and Communism*, which was recently reviewed in this column.

The History of Religions: Essays in Methodology, ed. MIRCEA ELIADE and JOSEPH M. KITAGAWA. U. of Chicago 1959. 163 pp. $5.00.

From time to time in this column, books about the major living religions have been reviewed. The increasing number of such books, including paper-back reprints of well-known standard "texts," is evidence of the growing interest in religion as an avenue to intercultural understanding. Most of these, however, describe the history, literature, or major tenets of the non-Christian religions in comparison with Christianity, and few convey to the reader the contemporary vitality of the Eastern religions or recognize the need for an honest "encounter" between their representatives and Western Christians. Certainly the need is great and the time is ripe for a new approach to an area of culture which affects in a significant way understanding between the Christian West and the East.

If these observations have validity, the appearance of this collection of essays may mark a turning point in the comparative study of religion. The purpose of the volume is to lay the foundation for the comparative study of religions as an intellectual discipline in its own right, related to, but distinct in methodology and content from, anthropology, psychology, philosophy, theology, and sociology.

Professor Kitagawa, in his historical résumé of American research and teaching in this field, brings out some of the major intellectual hurdles in the accomplishment of this objective. One, of course, is the normative approach—the assumption that one religion is better than another. The premise that the study of religions can be purely objective is for different reasons likewise unacceptable.

How can this dilemma be transcended? Professor Wilfred C. Smith, of McGill University, carries this question further and asks: What of the investigator himself? What is demanded of him as a scientist and human being who also must make ultimate decisions?

The second point made by Professor Kitagawa strikes a new note—namely, the assertion that non-Western scholars of the history of religions have a point of view which challenges

accepted Western methods of inquiry and categories of interpretation. This is abundantly illustrated in the essay by Professor Ernst Benz of the University of Marburg.

Other contributors include Jean Danielou of the Catholic Institute of Paris, Friedrich Heiler of the University of Marburg, Louis Massignon of the College de France, Raffaele Pettazzoni of the University of Rome, and Mircea Eliade, who, like Professor Kitagawa, teaches at the University of Chicago.

This is a distinguished and important volume.

The Old Testament as Word of God by SIGMUND MOWINCKEL, trans. REIDAR B. BJORNARD. Abingdon 1959. 144 pp. $2.75.

This is an excellent book to give young people who have been brought up to revere the Bible as the literal word of God and who are dismayed or disturbed by their discovery that the Old Testament contains primitive, unscientific views and depicts the ugliness of human life with stark candor.

Dr. Mowinckel, a renowned Norwegian biblical theologian, deals with this problem with unusual skill and sensitivity. He first distinguishes between the biblical doctrine of inspiration and the unbiblical view that every word was dictated by God. Secondly, he explains that the Bible is a history of God's revelation to men; and thirdly, that the Spirit of God is present in our efforts to understand its religious meaning.

This would be a helpful book for Sunday-school teachers and an excellent addition to a church library.

The Story of the Reformation by WILLIAM STEVENSON. John Knox 1959. 206 pp. $3.50.

The title is well chosen, for this is a closely written but vivid narrative describing the major events in the break with Rome. Each of the great reformers is briefly portrayed; the chief historic events in the establishment of the Protestant churches of Germany, Switzerland, France, the Netherlands, England, and Scotland are outlined; and the enduring heritage from the Reformation is acceptably presented. The author is a Scotch Presbyterian minister who has lectured frequently in this country.

This would make a good gift or library purchase.

Pastor Niemoeller by DIETMAR SCHMIDT; trans. LAWRENCE WILSON. Doubleday 1959. 224 pp. $3.95.

This is the first full-length biography of the controversial German church leader Martin Niemöller. Of special interest is the fascinating account of his opposition to the Nazis and his trial in a Nazi court. The part he has played in the leadership of the postwar German church and his views on such moot issues as German reunification and rearmament illuminate not only the character of the man but the situation in Germany as well.

How to Serve God in a Marxist Land by KARL BARTH and JOHANNES HAMEL. Association 1959. 126 pp. $2.50.

A history-making letter to a Lutheran pastor in the East Zone of Germany is here published for the

first time in its entirety in English. One can understand why quotations from it fell like a bombshell in the West and why, in contrast, Barth's letter has meaning for the Christians behind the Iron Curtain. This statement seems less enigmatic after reading Robert McAfee Brown's introductory essay and the concluding paper by Johannes Hamel, an East Zone pastor. These supplement Barth's letter and help the Westerner to understand the hard, unrelenting moral dilemmas of life in a communist country. To most Western critics, Barth's efforts to transcend the East-West conflict appear escapist; to the Christian on the other side of the Iron Curtain, perhaps the long view of history and God's purpose is essential to mental health and courageous living. In any case, the book is soul-searching and well worth reading.

In His Service by LEWIS S. MUDGE. Westminster 1959. 176 pp. $3.00.

This presents, primarily for laymen, the central ideas on which the World Presbyterian Alliance and the Reformed and Presbyterian Jubilee have been focusing in their celebration of the birth and work of John Calvin. Institutional pride and denominational claims to special insights or uniqueness are conspicuously absent in the volume. The first chapter, in its portrayal of Christ, the Servant Lord, and the people of God as servants, strikes a note of humility and service which reappears in each of the subsequent chapters. These are concerned with theology, the church, the state, and the individual Christian.

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Books Received

FOR LENT

The Master's Men by WILLIAM BARCLAY. Abingdon 1960. 127 pp. $2.00.

Engaging and trustworthy character sketches of the 12 apostles by a noted British scholar.

Faces About the Christ by HOLMES ROLSTON. John Knox 1959. 215 pp. $3.50.

Significant character studies of 42 people who knew Jesus.

With Christ in the Upper Room by LYNN J. RADCLIFFE. Abingdon 1960. 80 pp. $1.50.

This vivid narrative of the events of Christ's last night on earth would make a wonderful sermon series.

Beneath the Cross of Jesus by REGINALD E. O. WHITE. Eerdmans 1959. 159 pp. $3.00.

Thirty-three wonderfully fresh and rich meditations on the passion of our Lord, by a Baptist minister and lecturer of Wales, England, and Scotland.

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Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 201 Eighth Ave., South, Nashville, Tenn.

ASSOCIATION PRESS, 291 Broadway, New York 7, N.Y.

DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.

WM. B. EERDMANS PUBLISHING CO., 255 Jefferson Ave., SE, Grand Rapids, Mich.

JOHN KNOX PRESS, Box 1176, Richmond 9, Va.

OXFORD UNIVERSITY PRESS, 417 Fifth Ave., New York 16, N.Y.

SYRACUSE UNIVERSITY PRESS, Syracuse, N.Y.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

UNIVERSITY OF CHICAGO PRESS, 5750 Ellis Ave., Chicago 37, Ill.

THE WARNER PRESS, Anderson, Ind.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

NEWS ROUNDUP

After three and a half years as the USAREUR Chaplain, Col. Harold H. **Schulz** has returned to the United States, being assigned to Fort McPherson, Ga., as the Third Army Chaplain. . . . Replacing Schulz in Europe is the new USAREUR Chaplain, Col. James T. **McMahon,** who was formerly head of the Chaplains Board at Fort George G. Meade, Md. . . . The replacement for McMahon at Fort Meade is Col. John F. **Gaertner.**

Before leaving Heidelberg in October, Chaplain **Schulz** was awarded the Commendation Ribbon with Metal Pendant. The citation paid tribute to his "outstanding knowledge of program administration." Of special interest is the statement that "understanding of the language and knowledge of problems of the civilian clergy joined with his friendliness and spirit of helpfulness have built a bond of fellowship between military and native clergy." (See pp. 25-26 above for an example of this bond of fellowship.)

The new deputy chaplain of the Military District of Washington is Lt. Col. Harmon D. **Moore,** who was previously the senior post chaplain at the U.S. Army Garrison, Fort Richardson, Alaska.

Lt. Col. Samuel M. **Bays** has left the Office Chief of Air Force Chaplains to become staff chaplain at Headquarters 26th Air Division (ADC), Syracuse, N.Y.

The new staff chaplain of the Military Sea Transportation Service is Capt. Roderic Lee **Smith,** formerly at the U.S. Coast Guard Academy, New London.

Col. Edwin L. **Kirtley** has been reassigned from the U.S. Army Garrison, Fort Lewis, Washington, to Headquarters First Army Corps, Korea.

Cdr. Richard A. **Cahill,** formerly Head of the Logistics Branch in the Office Chief of Navy Chaplains, has reported to Commander, Service Force, Pacific, for duty as the Assistant Fleet Chaplain. . . . Cahill has been replaced by Cdr. Earle V. **Lyons,** Jr., who came to Washington from Naples, Italy, where he was Force Chaplain for Naval Forces Eastern Atlantic and Mediterranean. . . . Lyons, in turn, has been replaced in Naples by Cdr. Glyn **Jones,** who reported there from the Armed Forces Staff College in Norfolk, Va.

Maj. Ben E. **Spurlock** was recently reassigned from Fort Polk, La., to Camp Leroy Johnson, New Orleans, where he is the post chaplain.

Lt. Col. Joseph E. **O'Brien** is the new post chaplain for Fort Sam Houston, having gone there from the Second General Hospital, Landtuhl, Germany.

The U.S. Navy Chaplain in England, Cdr. Francis L. **Garrett,** was

Official U.S. Navy Photo

A jersey calf, some 200 children, and a Navy admiral shared star billing recently at a Navy Sunday-school send-off ceremony at the Naval Air Station, Memphis, Tenn. The special program climaxed a three-month project for the youngsters. In that time they had saved enough pennies to buy the calf and send it to American missionaries in Manta, Ecuador. There the calf will help provide milk for more than 250 children at the summer camp and rest area set up by the missionaries. The calf was shipped under the sanction of Heifer Project.

Seen above lending a helping hand are RADM Fitzhugh Lee, Chief of Naval Air Technical Training (left) and Chaplain J. S. Little, Director of Church Schools at NAS.

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the guest minister in London this fall at the annual commemoration of the sailing of the *Mayflower* in 1620 to the new world.

The observance was held at the Pilgrim Fathers' Memorial Church, the direct descendant of the old Southwark Church, from which the Pilgrims set forth to found a new colony in their search for religious liberty.

One of Chaplain Garrett's duties in London is to conduct Sunday worship services at the American Protestant Chapel in the historic King's Weigh House Church.

Led by their chaplain, Lt. Cdr. C. Walt **Ackley,** a group of U.S. Marines at the air base in Atsugi, Japan, have adopted a little country church in nearby Yamato. With the help of the church's teen-agers, they painted the church, then built the church a playground. Now the marines are

teaching English to the Japanese young people by using the New Testament.

Two Air Force chaplains lately received Commendation awards: Maj. Arthur E. K. **Brenner,** now at Hanscom Field, Mass., and Capt. John J. **McGowan,** now at Scott AFB, Ill.

Col. Charles W. **Marteney,** command chaplain of Tactical Air Command, has been retired for physical disability. Prior to his TAC assignment, he was command chaplain of the Strategic Air Command. Chaplain and Mrs. Marteney plan to live in the area of Langley AFB, Hampton, Va.

Episcopal Chaplain John C. W. **Linsley,** who recently retired from the Air Force, has been appointed associate director of the Overseas Department of the National Council of the Protestant Episcopal Church in the U.S.A. This agency is responsible for the recruiting and sending of missionaries, the strategy of missions, and the administration of mission support. Chaplain Linsley's office address is 281 Park Ave., S., New York 10, N.Y.

Sunday-school enrollment at Elmendorf AFB, Alaska, is still climbing rapidly. It was recently reported as 1,020, with attendance over 800. One of the base chaplains, Capt. Richard

Each Sunday a procession of wheel chairs and stretchers winds toward the "little white chapel of all faiths" at Georgia Warm Springs Foundation, founded by Franklin D. Roosevelt for the treatment of polio.

The full-time pastor of the chapel is the Rev. Robert F. Chaplin, a onetime RAF bomber pilot who holds the British Distinguished Flying Cross.

D. **Meyer,** writes: "Classes are now available for all ages from two years to 82, in both schools. . . . It is more and more evident that this is God's Sunday school, helped by the enthusiastic and joyful spirit of co-operation by all the staff."

An Air Force chaplain (Major, AFRes) was recently named the ninth president of Duquesne University. He is the Very Rev. Henry J. **McAnulty,** who before his release from active duty was the senior Catholic chaplain at the Air University, Maxwell AFB, Ala.

Chief of Air Force Chaplains Terence P. **Finnegan** was the speaker at a chapel opening Nov. 8 at Lockbourne AFB, Ohio. The staff chaplain, Maj. Norris T. **Morton,** presided at the ceremony.

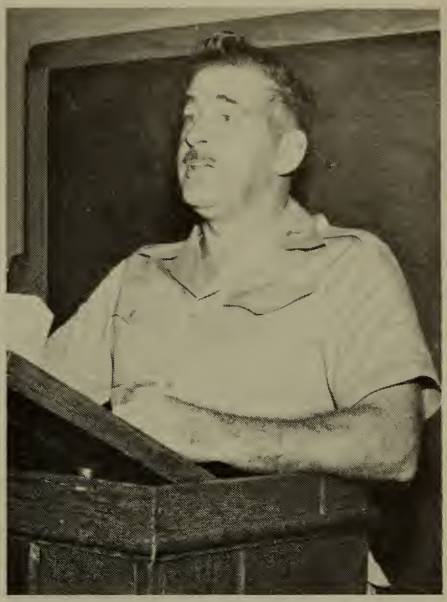
Two Navy chaplains have written articles recently for the religious press. *The Cumberland Presbyterian* (Nov. 17) carried the article "We Shouldn't Neglect Our Servicemen" by Lt. Don C. **Alexander,** who is with Destroyer Squadron No. 28, Destroyer Force, Atlantic Fleet. And the *Lutheran Herald* (Dec. 8) carried the article "Servicemen Can Be Lutheran!" by Lt. Oliver K. **Olson,** who is assigned to the USS *Eldorado* (AGC-11).

In view of the approaching centennial of the **Civil War,** the Methodist Church's Commission on Chaplains has dug into its records and found that 760 Methodist clergymen served as chaplains—510 on the Union side and 250 in Confederate forces.

In addition to the commissioned chaplains, another 472 Methodists served on both sides as "missionaries to the army."

One of the Union chaplains was Bishop Edward R. Ames of Indiana, whose grandfather died at Valley Forge while serving as a chaplain under George Washington.

The Military **Chaplains** Association will hold its 1960 convention at the U.S. Naval Academy, Annapolis, Md., April 26-28.



Official U.S. Army Photo

Chaplain (Col.) Lisle Bartholomew, senior chaplain at Brooke Army Medical Center, Fort Sam Houston, Tex., is seen opening a day-long Pastoral Psychiatry Workshop held this fall at Chambers Pavilion of Brooke Army Hospital. Some 18 Army chaplains attended from Brooke, Fourth U.S. Army Headquarters, and the Post of Fort Sam Houston.

Col. William F. **Taylor,** Jr., has been reassigned from staff chaplain of the Eighth Air Force, Westover AFB, Mass., to staff chaplain of the Third Air Force, South Ruislip, England. He will replace Col. Floyd S. **Smith,** who is scheduled to leave England Feb. 15.

Russell T. **Loesch,** who is Minister to Armed Forces and Chaplains for the Congregational Christian Churches, is the first civilian church official to visit in Antarctica. On invitation of RADM David M. **Tyree,** Commander Antarctic Support Force, Mr. Loesch flew from Travis AFB, Calif., Oct. 26, going by way of Hawaii, Fiji, and New Zealand, to McMurdo Sound. As the representative both of the Congregational Christian Churches and of The General Commission on Chaplains and Armed Forces Personnel, he made an official visit to Navy Chaplain E. R. **Weidler,** who is the Protestant chaplain now assigned to Operation Deep Freeze 60, and preached to the men whom Chaplain Weidler serves. He also had the opportunity to fly up the Beardsmore Glacier, over the Pole, and down the Shackleton Glacier.

On his return, Mr. Loesch presented to Oberlin College (where his sons are students) a jar of specimens from McMurdo Sound for the zoological laboratory; also, lava, volcanic sand, and some 50-year-old corn from the ground in front of Scott's and Shackleton's huts.

On a ten-day official visit to the Caribbean area this fall, Dr. Marion J. **Creeger** had the pleasure of meet-

On his recent visit to the Canal Zone area, Dr. Marion J. Creeger is shown inspecting the Fifteenth Naval District Headquarters Chapel in company with the District Chaplain, Cdr. James A. Whitman, USN, an American Baptist.

Official U.S. Navy Photo

CLASS 5-59, CHAPLAIN SCHOOL, NAVAL STATION, NEWPORT, R.I.

Front row, left to right: Cdr. Paul W. Reigner, Capt. J. Floyd Dreith (officer-in-charge), and Ens. Joel B. Portugal.

Back row, left to right: Lieutenants William T. Vest (So. Bapt.), Raymond C. Weimer (R.C.), John F. Biddle (R.C.), Oliver H. Wetzel (Luth.-Mo. Syn.), Francis A. Fay, Jr. (R.C.), Charles W. Buice (Meth.), Edwin J. Bobrek (R.C.), and Norman J. Stanhope (United Pres., U.S.A.).

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ing the chaplains in Puerto Rico and the Canal Zone. As the executive secretary of The General Commission on Chaplains and Armed Forces Personnel, he also called on the commanding officers to assure them of the churches' deep and continuing interest in the ministry of their chaplains in the armed forces.

Both in San Juan and in Panama, Dr. Creeger entertained at dinner, on behalf of the General Commission, the chaplains of all three services and their wives.

In Puerto Rico, Dr. Creeger's visit was co-ordinated by Chaplain (Maj.) Richard E. **Robinson,** the Antilles Chaplain. In the Canal Zone, the visit was co-ordinated by the U.S. Army Caribbean Chaplain, Col. Silas E. **Decker.**

On the first Sunday, at the Fort Brooke Chapel in Puerto Rico, Dr. Creeger preached on the subject "The Inescapable God." And at this service he presented the General Commission's Appreciation Certificate to Mr. Lawrence G. **Spurrier,** of the Pro-

Official U.S. Army Photo

A dinner for all Protestant chaplains in Puerto Rico, including Army, Navy, and Air Force, was given recently by The General Commission on Chaplains and Armed Forces Personnel through their representative, Dr. Marion J. Creeger.

Seen above are some of the specially invited guests. Left to right: Col. D. L. O'Roark, C.O. USARSCA, Henry Barracks; Lt. Col. J. McNeely, Dep. Base Commander, Ramey AFB; Dr. Thomas J. Liggett, president of the Evangelical Seminary, Rio Piedras; Col. James D. C. Breckenridge, C/S ANTCOMD, Dr. Creeger; Capt. N. J. Nicholas, C/S 10th Naval District; and Capt. Edgar Andrews, Chief USN District Chaplains, 10th Naval District.

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vost Marshall's Office, as the outstanding Protestant Layman in the Antilles Command.

Similarly, when on the following Sunday Dr. Creeger preached at Fort Amador Post Chapel in the Canal Zone, he presented the Appreciation Certificate to another outstanding layman—Col. Walter A. **Downing,** Jr., Chief of Staff, Headquarters U.S. Army Caribbean.

A first novel by the editorial assistant of THE LINK, Miss Irene **Murray,** has been called "in truth . . . Christian fiction." *The Yielded Heart* (Zondervan, 1959, $2.50) is the perceptive story of a young woman's struggle to find the will of God for her life. Its mature search for happiness is marked by a quality rare in present-day fiction —good taste.

LINK PREVIEW

NOTE TO CHAPLAINS: *In the next few weeks you will be receiving copies of the February, March, and April issues of* THE LINK. *Here are some previews of important articles appearing in those issues. Make use of this tool which is designed for your Protestant military personnel.*

THE APPOINTED TIME
by Paul K. McAfee

Since January each month we have been running a devotional corner with the title "The Appointed Time." These brief meditations are written especially for military personnel by one of you—Chaplain Paul K. McAfee. The four for March bear these subtitles: "Needed: Wisdom and Innocence"; "Mine Eyes upon God"; "Developing Spiritual Tissue"; and "The Quiet Moment."

WHO WE ARE
by Stanley I. Stuber

Dr. Stuber continues the series on Protestantism in the February, March, and April issues. In February he asks and answers the question "How did Protestantism begin?" Then, in March he begins a series of six chapters on what Protestants believe. For March, the theme is "Protestants Believe: In the Authority of the Bible." He contrasts the views of Protestants on the authority of the Bible with the view of Roman Catholics on the Bible plus tradition. In April, the theme (appropriately during the Easter month) is "Protestants Believe: In the Exclusive Lordship of Christ." Finding him supreme in his teaching, supreme in his life, supreme in his relation to God and the church, we need to say with Simon Peter: "Thou art the Christ, the Son of the living God."

HUNGARY'S PROTESTANTS
by J. J. Hanlin

What is going on among Protestant churches behind the Iron Curtain, especially in Hungary? One of our LINK writers who lives in Austria answers this question for us in the March issue.

I BELIEVE IN PRAYER
by Billy Graham

Along the devotional line, we are proud to present an article on prayer by the famous evangelist. Mr. Graham points up the need to pray constantly, not only "in times of great stress, danger and uncertainty." "If we are to survive, we must have spiritual revival! If we are to have spiritual revival, we must have more earnest, effectual praying!" Read this important article in the March issue.